THE

JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.

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THE INTERNATIONAL EXHIBITION.

(*Continued.*)

"If you wish to see fairy land you will see it at the Centennial." "There is one point that will suggest Eden, if any part of the earth can." These are among the eulogies of the press in alluding to the Horticultural Gardens. The building itself, hardly less fanciful, unique and charming than those aerial castles conjured up by the genii of Arabian lore, stands on an eminence the slope of which, comprising many acres, has been allotted to North American, European, North African, and South American States, where are thousands of trees and plants famous for either beauty or rarity. It is not tropical vegetation alone that is witnessed on this spot, nor the scrubby growth of frigid climes, nor the medium and more sightly products of a more temperate soil, but an exhibition of the choicest and finest specimens of horticulture from many different and distant parts of the world. Near the foot of these grounds is a large artificial lake, upon the smooth waters of which glide gondolas from Italy; and from the centre of which rises a huge fountain, formed of a pile of loose, moss-grown rocks surrounding the tube, from which rises a sparkling jet *d'eau*, or stream of water. Over thirty thousand hyacinths and other bulbs have been planted in the lake and the surrounding buildings. These, with hundreds of rich tropical specimens, including lemon and orange trees in the conservatories—trees laden with fruit, as they are seen in their native soil—may well justify the expression previously quoted: "If you wish to see fairy-land, you will see it at the Centennial!"

"LIBERTY BELL" SEE PAGE 116

On the 10th inst. Philadelphia was crowded with visitors. The doors of the exhibition were opened at nine a. m. The foreign commissioners and distinguished guests were immediately ushered into the building and seated.

The ceremonies opened at 10:15 a. m., the national airs of all nations being performed by the large orchestra. Every available spot in the neighborhood of the grand stand in front of Memorial Hall was occupied directly after the opening by a large crowd, who impatiently awaited the arrival of the President of the U. S., who had just been escorted to the main entrance by the military.

All the great dignitaries of the various departments of state were present, and at 11 o'clock the President and party, accompanied by a number of officials, proceeded to the platform. The platform was at once crowded, and all the surrounding space and all available points of elevation in the neighborhood were occupied by crowds of visitors. The orchestra, while the seats were being secured, played national airs.

Among the foreign visitors was the Emperor of Brazil, in citizen dress, his decorations concealed under the lappel of his coat, without any more display than when in Salt Lake City.

At 11:3 Wagner's "Centennial Inauguration March" was performed by the orchestra, at the conclusion of which Bishop Simpson offered up a prayer, during the rendering of which the majority of the vast assemblage stood with uncovered heads. At the conclusion of the prayer a hymn composed by Whittier was sung with grand effect, when the President of the Centennial Board of Finance presented the buildings to the U. S. Centennial Commission. General Hawley then arose and said the President of the Centennial Commission accepted the great trust confided by the Board of Finance.

At 11:35 a cantata by Lanier was given, the music of which was finely rendered, and applauded.

At 11:48 began the presentation speech by General Hawley, turning the Exhibition buildings over to the President of the U. S.; after which President Grant arose, amid great applause, and delivered his speech, accepting the trust. He stated the object of the Centennial Exibition, and compared the condition of the present with that of past, courageously admitting that "whilst proud of what we have done, we regret that we have not done more. Our achievements have been great enough, however, to make it easy for our people to acknowledge superior merit wherever found."

When President Grant rose to respond he was greeted with enthusiastic and long continued applause, followed by three cheers. So great was the confusion in the crowd, however, and so low the tone of voice in which the speech was read that people a few yards distant from where he stood could not hear what was uttered.

The President was loudly cheered, the Emperor of Brazil rising in his seat and joining in the demonstration by waving his hat. The President's brief address was followed by the

the raising of the flag on the main building, a signal that the Exhibition was open.

At 12 o'clock, at a signal from General Hawley, the American flag was unfurled from the Main Building, the Hallelujah Chorus was rendered, with orchestral and organ accompaniment, and a salute of 100 guns was fired from George's Hill, together with ringing of chimes from different parts of the ground. During the performance of the chorus the foreign commissioners passed from the platform into the Main Building, and took their places upon the central aisle, before their respective departments, after which President Grant, accompanied by Director General Goshorn, followed by the guests of the day, also passed into the Main Building; thence to the Machinery Hall, and from there to the judges' quarters, where a reception by the President was held.

The procession, headed by the President, after passing through the Main Exhibition Building, passed to the Machinery Hall, where the President, assisted by Dom Pedro, at 1.22 p. m., put in motion the great engine, thus starting all the machinery in that building. This closed the formal ceremonies of the day.

(To be Continued.)

A Trip to Our Antipodes.

BY HUGH KNOUGH.

CHAPTER X.

OUR stay in the land of the "man-eaters" was necessarily short, especially as we had no inclination to make intimate acquaintance with those amiable natives, although the scenery and climate were so bewitching. The three days we waited for the arrival of the New Zealand steamer—for the passengers going to that country have to tranship at Kandyvau, the vessel in which we left San Francisco going direct to Sydney, Australia—were spent in excursions among the islands, but with a certain amount of fear, trembling and watchfulness, not being anxious to furnish the ingredients of a Fijian "pot pie."

The New Zealand steamships are not so large as the great ocean vessels, but are quite as fast travelers, and as clean and orderly. We also observe that everything is more English-like than what we have heretofore been accustomed to.

In leaving the Fiji Islands we strike in a direct southerly line, and after a run of five or six days we come in sight of the northern part of the North Island of New Zealand, and enter the harbor of Auckland.

Elder Isaac Groo, who is at the present time laboring on a mission in Australia, on arriving in this harbor, wrote a letter to his friends in Utah, which was published in the *Salt Lake Herald*, and in which he remarks, as near as I remember "I thought, on beholding Honolulu, I saw the perfection of nature's beauty; but as steaming up this (Auckland) harbor, I feel that the Sandwich Islands are 'nowhere' in comparison to the view that meets my gaze, for as object upon object opens to our view as we proceed up the winding arm of the sea, a panorama of such exquisite richness, variety and brilliant beauty I have never before beheld or dreamed of passes before us."

So much for a stranger's first impression of this "Britain of the South," as it is affectionately called by its inhabitants, but after I have described to you the characteristics of the country in detail, and the experiences of eleven years' sojourning in these and the neighboring islands, you may form a different opinion from Bro. Groo's; but I think not.

As "Hugh" is a believer in the great law of "order," he will proceed to describe the interesting islands, "next door to nowhere" and the farthest habitable land in the southern hemisphere from Utah, in a systematic manner, and will first begin by describing the physical features of the country. To our very young readers, figures and hard foreign words are, I know, tiresome and uninteresting, but they must remember that, although they are so to them, they may not be so to the older juveniles, and should therefore make due allowance and not throw the paper aside, saying, "I am not going to read that dry stuff!" Take your friend "Hugh's" advice, go on reading the descriptions of these strange countries, as described by an eye witness (though perhaps they are not the most brilliant, but rest assured they are truthful), and though you may not fully appreciate them at the present time, in years to come as your mental powers expand, what you now read will be remembered with increased force and pleasure. Ask the old folks if it is not so. The writer can testify that of late years, things of which he had read or been taught in his early boyhood, and which were not then fully understood and appreciated, after slumbering, as it were, so long a time, have awakened forcibly in his memory, and been the key and incentive for further investigation. But "Hugh" overhears the remark:

> A tiresome lecture do not write;
> But to New Zealand, now in sight!

He asks pardon for getting off the track, and will at once resume the journey.

NEW ZEALAND.

The distance from Salt Lake City to the northern point of New Zealand is about 8,000 miles; from England to the same point is about 12,000 miles; and it is about 5,000 miles south from the Sandwich Islands.

New Zealand consists of three islands proper—the North, Middle and South, or Stewart's Island, with several smaller ones lying along the coasts of the larger ones. These lie between 35° and 38° S. Latitude, and 160° and 180° E. Longitude.

The new settlements of the Saints in Arizona are situated on about the same parallel in the northern, as the northern part of New Zealand, is in the Southern Hemisphere. The area, that is, the extent of land of the whole of the islands is about 100,000 square miles, or about one third larger than Utah Territory.

Of this 100,000 square miles, the North Island contains 44,000 square miles, little less than the size of England, and is about 500 miles in length, with an average breadth of 120 miles. The Middle Island is about the size of England and Wales and is 700 miles in length, and an average of 250 miles in breadth. The South, or Stewart's Island is about thirty miles in length, by twenty in breadth.

New Zealand is very mountainous, with extensive plains, which in the South Island lie principally on the eastern side of the mountains, and in the North Island on the western side. The interior and more mountainous parts are covered with dense forests, or, as they are here called, "bush," containing almost inexhaustible supplies of fine timber. These mountains form one continuous chain running through both islands, broken only by Cook's strait (which separates the North from the Middle Island), and are known as the Southern Alps, being named after the Alpine mountains in Europe, and somewhat like them in picturesque scenery, and containing, in the higher regions, valleys filled with glaciers, or masses of sliding ice.

The greatest hight of the mountains on the North Island is 6,000 feet, but in the Middle Island they reach as high as 14,000, this being the hight of Mount Cook, the highest peak on the islands. The mountains on the South Island are crossed at intervals by low passes, which are of great value, affording easy means of communication between the east and west coasts.

To be Continued.

Old America.

BY G. M. O.

ARAUCANIANS, BRAZILIANS, ETC.

THE aborigines of South America like those of North America have the same characteristic, tending to establish the fact that they did not originate on this continent. Those numerous tribes inhabiting South America are usualy divided into three physical types. The Andians, Mediterraneans, and Brasilio-guarani. The nations classed under the Andian group are the Aymara, Chango, Quichua and Atacama, considered in the Peruvian group and already described; Yuracares, Mocetenes, Tocana, Moropa, Apolista and Araucanian branch consisting of three tribes The Mediterranean group comprise the Pampean branch consisting of seven tribes, the Chiquitian branch, of ten tribes, and the Moxean branch which consists of eight tribes or nations. The Brasilio-guarani group consists of the Caribs, Guarani, Tupi and Botocudo nations. The Andian group are the nations which formerly occupied the department of the Cordilleros from Quito to Chili. The Mediterranean group occupied the central portion of the country, including the people of the Pampas and the Patagonians, the inhabitants of the valleys of the Chiquitos, and the low lands of the los Moxos provinces. The Brasilio-guarani group occupy the country from the foot of the Peruvian Andes to the Atlantic, dwelling principally in the plains and valleys bordering on the Orinoco, Maragnon. Amazon and their tributaries. "The nations generally of South America have been noted for their fixed habitations and local character, except the Quichuas, Guarani and Araucanos, who have been celebrated for their migratory disposition." (Natural History of the Human Races, 297)

The introduction of Christianity following the conquest of the country has brought a more salutary influence upon the savage nations of South America, in proportion to the means employed, than in North America. "More that a million and a half of the pure aboriginal race have embraced Christianity." (Natural History of Man, II, 592)

The general appearance of the South Americans does not differ much from that of the natives of North America. Their complexions are of two different shades, yellow and olive brown. The Peruvians, owing to their elevated location upon the Andes, where they breathe the thin air, have a remarkable development of the chest, much out of proportion to the rest of the body, except the head, which is generally well proportioned. The feet and hands are always small, the hair is soft, thick and flowing, but they are almost destitute of beards. They have a prominent aquiline nose, large mouth, short chin, large nostrils, retreating forehead, oblong and well developed skull, have an olive brown complexion, and features much resembling the Aztecs. The Aymaras, who seem to be the descendents of the ancient people who constructed the vast and singular monuments and buildings now in ruins in the vicinity of Lake Titicaca, and described in a former chapter, much resemble the Peruvians, physically and mentally. The Incas admitted that their arts and civilization were derived from the Aymaras. The Changos and Alacoamas resemble the Peruvians in physical aspect; although the Changos are of a darker hue. The Antisian nation are generally fair in complexion, but slightly tawny mixed with yellow; in stature they are much greater than the Peruvians, their forms being more vigorous and robust. The Araucanians are similar in type, their heads are large, faces round, high cheek bones, large mouth, thick lips, short nose, wide nostrils, short broad chin, complexion somewhat lighter than the Peruvians. Some of the tribes are almost white; among which are the Boroanos, who have large eyes, oblong face, narrow and well arched eye brows, and in general appearance resemble the Caucasians. The Patagonians are darker than the other native Indians and in stature above the usual hight; their average in this respect being about six feet six inches. "The Guarani (Brazilian) are the most interesting people of South America; they surpass all others in the adoption of the Christian religion and European civilization." (Natural History of Human Races, 302)

The Botocudos are considered the most savage nation of the continent. The color of the skin is of a yellowish tinge, hair black and coarse, but with features regular, really more Caucasian than Indian. The Vaupes, are tall, stout and well formed with a reddish brown complexion. This nation cultivates the soil, manufactures many useful articles and resides in permanent houses which are built to contain several families. "One of these dwellings, upon actual measurement was found to be 115 feet long by 75 broad, and 30 feet high."

More than forty nations occupied the country west of Paraguay when first visited by the Spaniards, many of which are now extinct; one of these nations still exist in Chaco. Azard describes them as being well formed, with handsome faces much like Europeans. They have aquiline noses, thick black glossy hair, scanty beards, their color fair, even whiter than the Spaniards. The natives of Paria according to Ferdinand Columbus, were better made and whiter than the other people he had met with in South America. Other writers state them to be nearly white with long flowing yellowish or auburn hair. The Araucanians are in physical aspect very much like Caucasians. They have the aquiline nose, well formed lips, and their whole features generally less Indian. They are kind in nature, liberal and earnest in hospitality, and very formal in manners; originally they inhabited Chili and part of the territory now occupied by the Argentine Republic; formerly they were a great people or nation. Their general title was, originaly, Alapuche or people of the land. They have a religion which recognizes a future state of existence. The four great divisions of the nation is subdivided into provinces and these again into smaller districts, each of which is presided over by a chief, exercising a kind of patriarchial authority over his clan. He is the judge and arbiter and there is no appeal from his decision. The chiefs of districts appoint a chief called the Toqui, as head of the province. These Toquis forming the supreme council of the nation; one of them is selected as president and is called the grand Toqui. The supreme council treats only of the internal management of the nation and is called the council of peace. As soon as war is declared the council of peace is disolved, and its place is taken by the council of war. This council is headed by the Toqui of war who has unlimited power except over life, as long as the war lasts. As soon as peace is concluded, he and all his council retire, and the council of

peace re-assumes its sway. The eagle called "Nameu" is greatly venerated by the Araucanians, who think it is a sort of heavenly messenger in direct communication with the Supreme Being. Sacrifices are made at their great councils; an animal is killed, its blood is poured on the ground, the heart is laid an a green branch, and is borne around the assembly with songs and dances, When Chili was invaded by the Spaniards they found it impossible to subdue the Araucanians, so great was their skill and bravery. Their great chief Caupolican displayed a courage and military prowess creditable to civilized commanders. In the skillful display of his forces upon the field of battle, he astonished and won the admiration of the Spanish commanders. He defeated the great Spanish general Valdiva, who was captured and put to death by the native soldiers. In fact the Araucanians have never been conquered, and as late as the present century they have only formed a treaty with the Chilian government that still acknowledges their independence. But little is known of the South American tribes, other than the Peruvians, as they have no written histories, and writers have recorded but few of their traditions. The whole country presents a blank field for future exploration and antiquarian research.

Biography.

JOSEPH SMITH, THE PROPHET.

(*Continued.*)

WE described the conversation of the messenger to Joseph in the last number. Before that conversation was ended, and while the messenger was yet talking about the plates, Joseph saw in vision the place where they were buried. It was shown to him so clearly that he knew the place again when he afterwards went there.

When the messenger had done speaking, the light in the room began to gather around him. At the moment when the room was left dark, except around him. Joseph saw a channel or passage open right up into heaven, and the messenger ascended up until he entirely disappeared. The room was then left as it was before the heavenly light filled it.

This heavenly messenger visited Joseph twice more during the night, and repeated each time that which he told him during his first visit to him. Besides, he told him about great judgments which were coming upon the earth, with famine, war and sickness, and that these grievous things would come on the earth in this generation.

Joseph himself and his father's family were poor, and the messenger warned him that Satan would try and tempt him to get the plates with a view to become rich, through them. He said to Joseph that he must have no other object in view in getting the plates than to glorify God, and no other motive but to build up God's kingdom, or he could not get the plates.

It was nearly daylight when the messenger left him the third time. His conversations with Joseph had lasted through the whole night. We see by this, how necessary it was that Joseph should be fully taught by the Lord before he commenced the great work the Lord had for him to do.

When Joseph went to his labor the next day as usual, he found that he could not work as he did at other times. His strength had left him. His father, who was with him, saw that he was weak, and told him to go home. In trying to cross a fence, on his way to the house, his strength entirely left him, and he fell helpless to the ground, and for a time was unconscious of anything. The first thing he recollected, when he came to himself, was a voice calling him by name. He looked up, and saw the same heavenly messenger standing over his head surrounded by light as before. Once more he related to Joseph all that he had told him the previous night, and he told him to go to his father and tell him of the vision and commandments he had received.

Joseph obeyed the messenger and returned to his father in the field, and told him all. His father did not feel as others had about his vision. He did not mock him and tell him that the things which he had heard were of the devil; but he told Joseph that that which had been shown unto him was of God, and to go and do as the messenger had commanded. Joseph then went to the place where he had been told the plates were buried. He knew the place the moment he saw it, as it had been shown to him in vision. The plates were buried in a hill close to the village of Manchester, Ontario County, New York, where Joseph then lived. This hill was called Cumorah by the Nephites, and Ramah by the Jaredites, so the Book of Mormon informs us. The plates were in a stone box, the top of which, being rounded, could be seen above the ground in the centre. When Joseph had removed the earth from around the stone which covered the box, he raised it up with a lever, and looked in the box and there beheld the plates and Urim and Thummim and the Breastplate.

What a glorious privilege was this for Joseph to enjoy! For fourteen hundred years these precious things had remained concealed from the sight or knowledge of man. By the command of the Lord they had been buried, and by his power they had been kept until now they were shown to Joseph. How thankful this boy must have felt to the Lord for listening to his prayers and accepting his faith and granting unto him such great favors as he had received!

Upon seeing the plates and other things, Joseph stretched out his hand to take them out; but the messenger forbade him, and told him that the time for bringing them forth had not yet arrived. He told Joseph that four years must pass away before they could be obtained, and that he would have to come to that place precisely in one year from that time, and he would meet him there; and that he should do this every year until the four years should be ended.

On the 22d of September of each year Joseph went there as he had been directed, and always found the same messenger there to meet him. At those meetings Joseph received much instruction about the things the Lord was going to do, and also the manner in which His kingdom was to be conducted. On the morning of the 22d of September, 1827, the messenger delivered the plates into his hands.

We wish our little readers to understand that the plates, which the heavenly messenger gave unto Joseph, were of gold, and were covered with writing, engraved or cut upon them. They were buried in the ground about 420 years after the birth of Jesus, by a prophet whose name was Moroni. He hid them there to keep them from the wicked. That book which you now call the Book of Mormon, was translated from those plates. It was arranged and written by the hand of Mormon. Mormon was a prophet of God, and the father of Moroni. Before his death he committed the plates to Moroni.

(*To be Continued.*)

HORACE VERNET, THE BATTLE PAINTER.

BY CHAS. W. STAYNER.

PROBABLY no branch of art has been better appreciated than that of painting. The great masters in this line have been admired to a degree approaching actual worship, by their own as well as succeeding generations.

Among a large variety of subjects produced by men of skill in this art, the one adopted and so ably represented by Horace Vernet stands high in popularity. His father had excelled in battle painting before him, and was even distinguished in this specialty. But Horace was destined to become the greatest artist in that line, who has lived in either ancient or modern times.

He was born in Paris, 1789, and made such rapid strides while in his youth, that at the age of twenty-five, Napoleon created him a chevalier of the legion of honor. When he reached the age of thirty-six, Charles X. created him an officer of the legion of honor, and three years later he became a director of the Academy, at Rome.

He painted a series of battle pieces by order of Louis Philippe, which now decorate the Constantine Gallery at Versailles. These are considered among his most famous works.

A jury of painters of different nations awarded him the grand medal of honor at the Exposition of 1855.

He has now been dead about twelve years, but he will probably always live in the hearts of his friends and the memory of the whole world, not only for his genuine talent but for his candid and generous disposition.

He was noted for his love of liberty and independence of character. His adopted motto was, "Where liberty is, there is my country." It is said no power could induce him to sacrifice truth or history in any of his warlike productions. On one occasion, being desired by Louis Napoleon to alter his picture of a military review, so as to leave out a certain general who was obnoxious to the emperor, Vernet replied: "Sire, I am a painter of history, and I will not violate the truth."

His kindness of disposition is illustrated in the following narrative. One day when only twenty-three years of age, his sympathies were touched by seeing a helpless widow and her children turned out of her home for not being able to pay her rent. Stepping up to her, he inquired the amount of the debt. Being informed it was fifty francs, and having but very little money himself, he got a piece of pasteboard from a neighboring store, then with a pencil, and a piece of India-ink which he had in his pocket he made a few bold strokes, shaded it here and there, and within thirty minutes he had a representation of the French infantry storming a redoubt. He had infused into the sketch all the fire and energy which won him such fame. Placing the date and "By Horace Vernet" on the corner, he handed the picture to the widow, saying, "They will give you three hundred francs for this at the nearest art store, pay your rent and pocket the remainder." This sketch, now worth a fabulous price, is preserved among other treasures in the Luxemburg Palace, as the property of the government. One of the most unmistakable proofs of his genius, is the power he possessed to infuse correct nationalities into his productions. If he depicted an eastern scene, his Arabs were not all Frenchmen, (as it was said of another artist whose Frenchmen were all Cockneys,) but the Arabian type was marked, and his ability in this respect is universally apparent in all the works with which he has endowed the art galleries of the world.

ENTOMOLOGY.

BY W. D. JOHNSON, JUN.

THE word entomology is derived from two Greek words: *entomon*, an insect, and *logos*, a discourse; so that the true meaning of the word is, a discourse about insects.

"Bugs" as they are commonly called, are known to every one; still but few persons understand their structure, use and habits.

If one of our scientific men should publish to the world that he had discovered a new animal of peculiar form, resembling a huge snake, which was of most beautiful colors; that it had a ravenous appetite, eating almost every thing that came in its way; that after gorging itself for a few months, it would dig a hole in the ground and change into an animal that could neither fly nor walk, but after remaining in the earth one year it came forth a beautiful bird. If this was a case in fact, the whole world would be wild with excitement about it. Still these changes are going on continually all around us. For instance, we see a caterpillar or worm; after a short time it changes into what is called a "chrysalis," and from this into a butterfly or moth.

If our readers will only take the pains to notice the insects that frequent our gardens and fields in the summer-time, they cannot fail to become interested in them; for they are of infinite variety of form, size and color. Aside from this, we also find that the Creator has given them the sense of seeing, feeling, etc., the same as we have; and has provided them with means of defense, as also of obtaining a subsistance. Still more wonderful, they are found on every part of our globe; in the cold bleak country of Greenland, where winter reigns perpetual, they are found as minute "flea beetles" on the surface of the snow; in the tropics of South America and Africa, as large beetles of four or five inches in length, of most beautiful colors and fantastic forms. In fact we find them everywhere, in the water, on the land and in the air; of all colors, forms, and sizes, from the beautiful butterflies of Brazil, that measure fourteen inches across the wings, to the invisible gnat that dances in the sunbeam.

The number of species of insects known to science is estimated at seven hundred and fifty thousand, all different in form and habits, so that the study of this branch of natural history alone is one of endless variety, interest and delight.

Practical entomology is beneficial in the study of noxious insects; to learn their instincts and habits, so that they may be destroyed, when they become so numerous as to be of damage to mankind. This study can then be made one of profit; for instance; the writings of Dr. Fitch, on noxious insects, has saved for the State of New York the sum of fifty thousand dollars annually.

The ravages of insects are becoming a serious consideration to the farmers of this country, as the loss from their depredations, in the United States alone, amounts to three hundred million of dollars each year.

Some insects are very useful to man, while others are destructive; these two classes will be described, more especially, with reference to their good and bad qualities.

(To be Continued.)

WOMEN are too apt to think that certain vices in a young man, like moles upon a fair skin, are beauty-spots.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - - EDITOR.

SALT LAKE CITY, MAY 15, 1876.

EDITORIAL THOUGHTS.

CONGRESS in 1864 passed an act setting apart the old Hall of the House of Representatives for the reception and protection of statuary, and each State was invited to furnish the statues of two deceased citizens to be placed there. Of course it was expected that illustrious men who had figured in the civic or military history of the state would be selected for this honor. Already there are a number of statues placed there. Rhode Island has furnished statues in marble of Roger Williams and Nathaniel Greene. Marble statues of Roger Sherman and Trumbull are there from Connecticut; and bronze statues of Clinton and Livingston are there from New York. A marble statue of Winthrop has appeared from Massachusetts; the other statue which she is to furnish —that of Samuel Adams—has not yet been completed; indeed we do not know that it has been commenced.

We seldom pass through this Hall and see these statues, or through the various cities and public places in the States where statues have been erected in honor of noted men, without thinking of the predictions of the Lord Jesus in the Book of Mormon. He said in speaking of this nation: "Yea, wo be unto the Gentiles, unless they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down all thy strongholds; and I will cut off witchcrafts out of thy hand, and thou shalt have no more soothsayers; the graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands; and I will pluck up thy groves out of the midst of thee; so will I destroy thy cities." The graven images and the standing images are to be cut off. This prediction evidently refers to the statuary which has become so fashionable of late years to erect in the various cities of the land, and which is so greatly admired There are no works of men's hands which are more worshiped to day in these States than statuary and fine paintings—works of art as they are called But it is not of this worship that we intended to speak at length in this article.

Vermont has presented a statue of Ethan Allen lately, and a few days ago Congress accepted the same. It is of this famous man that we wish to say something. He was a bold, daring, liberty-loving man. He hated tyranny, and he was as ready to resist it in his own countrymen as in the British. In this year, when there is so much said about one hundred years ago and the heroes of that period, the example of Ethan Allen may be studied with profit. He was born in Connecticut, and he moved to Bennington, Vermont, in 1769, when he was thirty-two years of age. The territory, now the State of Vermont, was originally claimed both by New York and New Hampshire and a portion of it by Massachusetts. New Hampshire made grants of lands there to settlers. They were issued under royal authority and were purchased mostly by men from New Hampshire, Massachusetts and Connecticut. The settlers made extensive improvements in clearing lands, in erecting houses and building up neighborhoods and settlements. New Hampshire still continuing to make these grants, New York became alarmed. Its government wished to secure to itself the profits, and determined to stop all further proceedings on the part of the New Hampshire government. In 1763 Lieutenant-Governor Colden of New York, issued his proclamation, in which he asserted jurisdiction over all the territory from the west side of the Connecticut River to the east side of Delaware Bay. He based this act upon the grants made by Charles II. to the Duke of York in 1664 and 1674. The effect of this was to make the the settlers upon the New Hampshire grants restless and doubtful about the validity of their titles.

To inspire confidence, the governor of the province of New Hampshire issued a counter-proclamation, setting forth that the grant to the Duke of York was obsolete and that the grants made by New Hampshire would be confirmed, even if the Crown should alter the jurisdiction. The settlers were exhorted by the governor to be industrious and diligent in making improvements and not to be frightened by the threats of New York. This had the desired effect. The settlers believed that, though the jurisdiction should be changed, their titles and the right to possess the land they had purchased would remain undisturbed.

Upon New York's appeal, the King of England ordered, on the 20th of July, 1764, that the western bank of the Connecticut River form the boundary line between New York and New Hampshire. This was the commencement of trouble. New York called upon the settlers to surrender their charters and re-purchase their lands under grants from New York. Some complied, but the most of them refused absolutely to do this. These latter formed associations, sent messengers to England and appealed to the crown, and took many other steps to protect their rights and secure their titles. In the mean time suits of ejectment were brought in New York and judgments obtained against the settlers; but they prevented the decisions being carried into effect by various devices and sometimes by force.

The struggle went on in different ways until about the year 1769, when Ethan Allen moved on to the grants and made his residence at Bennington. He was too honest and just a man not to perceive that equity was on the side of the settlers, and he at once joined them in opposition to the authorities of New York. He first attempted to have their rights protected by the courts. Several cases were tried in Albany, New York; but in every instance the settlers were defeated. Ethan was there in person, and the attorney-general advised him to go home and tell his Green Mountain friends to submit to the decrees of the New York courts and to make friends with their new landlords. It was suggested to him that "might often prevails against right" Allen was in no temper to take such advice as this, or to submit to wrong, however strong the wronger might be. He coolly replied to the attorney-general "that the gods of the valleys are not the gods of the hills." The land jobbers of New York might have power on the Hudson but they would find that it was different in the green hills of Vermont. Upon his return home a convention of the settlers was called. They decided as law and justice were denied them, to defend their rights against the unjust claims of the governor of New York *by force*. Ethan Allen was their leader. They were indicted as rioters for resisting the laws of New York. The officers of the New York courts who were sent to arrest them, as one has said, were successfully resisted by force and were severely chastised "with twigs of the wilderness."

THE PELICAN.

The White Pelican is very abundant in this territory. very recently about forty of these large birds have been seen flying over the Jordan River on their way to the Great Salt Lake. Captain Stansbury in his interesting report alludes to

these birds, and represents them in a sketch of one of the islands of the lake.

The submaxillary pouch of this bird is very large and distensible, as may be seen in the accompanying engraving, in which the fish are received and retained until required for food. The male Pelican (*Pelecanus erythrorhynchus* of Gmelin) has a bony projection on the upper mandible, which is sometimes broken off in fighting. Mr. Ridgway, the celebrated naturalist, has shown that this curious horny cowl, or crest of the bill, is deciduous, and is regularly shed in a manner somewhat analogous to the casting of deer's horns.

The Pelican is not difficult to domesticate as was proved by several of these birds which were kept at our museum; they did not attempt to wander away. This bird prefers its food, which consists of fish, alive; even the finest pieces of fresh salmon were objected to. A fish of large size may be thrown towards a Pelican when it will be caught in the pouch and afterwards swallowed alive. It is said that this bird will live

upon craw fish. In our marshes and on the small bitter-spring lakes they subsist upon very small fish that abound even in waters that are nauseous to the taste.

The habits of the Pelican are very interestingly described by Dr. Robert Morris in his journal as published on "Freemasonry in the Holy Land." "Off 'the nose' of Mount Carmel is a group of Pelicans solemenly fishing. I always admire the piscatorial gravity which a Pelican puts on when he goes fishing. No chatting, no loud laughter. * * * * * * I shall ever respect the Pelican as a model fishist. Counting three hundred and sixty-one of them in the gang, I put to reckoning how many pounds of fish are necessary for the daily rations of these voracious fowls."

Stansbury wondered how so many Pelicans could be supported on and around the Great Salt Lake where he found them in immense numbers. Any one may wonder at this, there being so little evidence of life in the lake, but it must be remembered that there is an abundance of fish in the rivers and smaller lakes. A large Pelican will devour several large "suckers" in a day, judging from the appetite of the bird in confinement.

FROM A YOUNG MISSIONARY.

[The following letter was written by Elder R. G. Lambert, dated Laie, Oahu, Sandwich Islands, April 22, 1876.]

To the Seventh Ward Sunday School.

Dear Friends:—Though I am far distant from you in person, my thoughts are often with you, and I remember well the many happy hours that I have spent in your midst, and the great amount of good instruction that I received while attending our Sabbath School. I remember very well also the patient, persevering and willing efforts of our teachers, and I now see how little they were appreciated by those who were being so greatly benifitted; yet I believe all who attended and were instructed in those glorious principles will some day appreciate the labors that were bestowed upon them, and especially should they be called to bear to the nations of the earth the truths that God has revealed, which many of you, if faithful, will probably have to do. The world is full of sin and unbelief, and there is plenty of room for us all to exercise our talents; then let us not spend our moments that are so precious in idleness, nor in following the frivolities and fashions of the age, but use every moment that God has given to us to the storing of our minds with useful knowledge, such as will tend to make us men and women after the will of our Creator.

Now that my golden opportunities are passed, I can see my mistake in not listening more strictly to my teachers' words, and fastening more firmly on my mind the good things they expounded to me: and I would like to urge you, my young brethren and sisters, to make diligent use of your time and present great privileges, in storing your minds with useful knowledge. I frequently contrast you in my mind with the little dark-skinned native children of these Islands, in their ignorance, without the chances of intellectual improvement, and raised in their rude way. Most of them are but half dressed, while you are enjoying everything that is necessary for the improvement and culture of your intellects, raised by intelligent parents, in good houses, surrounded by culture and taste, and in the midst of the living oracles of the true God. You should, indeed, be thankful that your lots have been cast in such pleasent places, for I do really think that our mountain home is the most pleasant place in the world. I doubt not but you would all agree with me were you to leave it for a short time. You may think it strange that I should think our mountain home so nice, when here we have perpetual summer or spring, and all the year round we plow, plant and reap; here we eat water-melons in December, and luxuriate in oranges, cocoa-nuts and pineapples, and yet with all these niceties, this land, to me, does not compare with "our mountain home."

The inhabitants of these Islands are a strange people. In looks they resemble the Indians we see at home, though they are considerably more enlightened and civilized. They can nearly all read and write in their own language; but with all that has been done to civilize them they still retain many of their old traditions and superstitions, which are very hard to eradicate from their minds. But the gospel truths that have been given them have taken away some of their foolish ideas, and taught them something of the true God. They formerly worshipped a great many kinds of gods, some of stone, others of wood; also birds, and fishes. The chicken hawk, which they call "Pueo," was supposed by them to possess supernatural powers, and was worshipped by some of them; also the shark. The latter, I am told, is still worshipped by some few, and they tell some very queer tales about its powers and the wonders it performs, none of which can be substantiated by living witnesses, but like many of the stories we hear of ghosts and hobgoblins, were witnessed by some of their progenitors who have long been dead.

The scenery of these islands is very grand, and perhaps on some future occasion I will write you a description of some of it, but for the present I will draw to a close with "Aloha" to you all.

THE LIBERTY BELL

An interesting object to persons who visit Philadelphia to see the Centennial Exhibition will be the "Old Liberty Bell," an illustration of which may be seen on our first page. It possesses peculiar interest at the present time, when centennial incidents and memories are being revived. It will not resound with the joyous peals that it did one hundred years ago, for, as the engraving indicates, it is now broken; but it will remind those who see it of the sensations that must have animated the breasts of our forefathers on hearing it a century since.

A Philadelphia publication thus speaks of this bell: "Here is to be seen, for the asking, the identical 'Old Liberty Bell' whose voice pealed forth on the morning of our Nation's birth, proclaiming in undying tones 'Liberty throughout all the land unto all the inhabitants thereof;' and though bruised and broken, and scarred all over with the conflicts of a hundred years, yet to-day it is lovingly cared for, and guarded with reverential pride. Hardly a stranger visits our city, be his stay ever so brief, but makes a pilgrimage to the shrine of Liberty, Old Independence Hall, within whose sacred precincts it is placed, and watchfully warded and cared for as a priceless boon.

"And when, dear friends, you gather here during the coming months, to join with us in the Great Celebration, do not fail to make a loving call upon this veteran of our pre-historic days; and though you find him silent and reserved,—'mute witness of the mutations of time,'—you will nevertheless be deeply impressed with his worn and battered appearance, and carry away with you, to hold in loving remembrance, the lesson of that wondrous legend that burst from his youthful heart one hundred years ago."

THE EASTERN QUESTION

J. L. B.

DWELLING as we do in these peaceful valleys, far away from the old world, we are but slightly affected by events which are looked upon as of serious and even alarming import to mankind. By the telegraph and press we are brought into close communication with the most distant places, and made familiar with things done thousands of miles away almost as soon as they occur. The eastern question is now occupying universal attention. Two consuls representing their respective governments of France and Germany have been murdered at Salonica in European Turkey and a great outcry has been raised in consequence. Salonica is the ancient Thessalonica from whence Paul the learned Apostle addressed letters to the Churches in the year 52 of the Christian era. It is strange that ancient places so frequently met with in scripture should thrust themselves so much upon the notice of the busy moderns, who would rather not be troubled about places or things which in any way interfere with their ordinary pursuits.

The murdering of consuls is an unusual occurrence, as such persons are authorized to reside in foreign countries to protect the rights of their countrymen in the places they are appointed

to, and it is generally a cause of war between nations where confidence is thus violated. But the population of Salonica is not confined to Turks only, it consists partly of Mohammedans and partly Christians: Turks, Greeks, Armenians, and all kinds of eastern nationalities.

With politics the INSTRUCTOR has little to do, but we have inserted a wood-cut which gives an excellent idea of the oriental costumes. The style of dress is well adapted to the climate and the habits of the people. In respect to dress, the mode is similar to that of ancient times. The emblems worn instead of the cross, as symbols of Christianity, are those of the crescent and star, symbols of the followers of Mohamed.

The present difficulties in Salonica arise from religeous dissensions, the Mohammedans endeavoring to proselyte Christians having stirred up feelings of intense bitterness.

In these difficulties of which it is impossible to foretell the end, it may be, as alluded to in the *Deseret News*, the ancient prophecies are about to be fulfilled. Salonica has been the scene of many important events, and its inhabitants for ages have been distinguished as a turbulent people.

Questions and Answers

ON THE BOOK OF MORMON.

LESSON CVII

Q.—Failing to kill Samuel, what did the people do next?

A.—They sent their captains to take him and bind him.

Q.—Were they successful in this?

A.—No; he jumped from the wall and fled to his own country.

Q.—What was the condition of the people for the next four years?

A.—A few remained steadfast, but the majority were very wicked.

Q.—In the ninetieth year of the reign of the judges what occurred?

A.—Many signs were given to the people, and many saw angels.

Q.—At the end of the next year how long had it been since Lehi and his family left Jerusalem?

A.—Six hundred years.

Q.—At this time who was chief judge and governor?

A.—Lachoneus.

Q.—Who had the plates and the records?

A.—Nephi, a grandson of Helaman.

Q.—What became of Nephi's father?

A.—He left the land, and no one knew where he went.

Q.—What did the unbelievers do in the commencement of the next year?

A.—They set a day in which all who believed Samuel's prophecy should be put to death, unless the sign which he mentioned should be seen.

Q.—Why did they take this step?

A.—Because they said the time had expired within which Samuel said Jesus should come.

ON THE BIBLE.

Q.—What did Saul do when he heard that David had escaped?

A.—He "sent messengers again the third time."

Q.—What happened to them?

A.—"They prophesied also."

Q.—What did Saul do then?

A.—He went himself to Ramah.

Q.—What happened to Saul on the way, and while before Samuel?

A.—The Spirit of the Lord was upon him also and he prophesied in like manner.

Q.—What became a saying after this?

A.—"Is Saul also among the prophets?"

Q.—What did David do after this?

A.—He fled from Naioth in Ramah and came to Jonathan.

Q.—What did David say to Jonathan?

A.—"What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?"

Q.—What was Jonathan's reply?

A.—"God forbid; thou shalt not die: behold my father will do nothing either great or small, but that he will show it me; and why should my father hide this thing from me?"

Q.—What did David then say?

A.—"Thy father certainly knoweth that I have found grace in thine eyes; and he sayeth, let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death."

Q.—What did Jonathan then say unto David?

A.—"Whatsoever thy soul desireth, I will even do it for thee."

Q.—What did David then say unto Jonathan?

A.—"Behold to-morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even."

A REMINISCENCE.

BY DANIEL TYLER.

SOME years ago, while reading in the JUVENILE INSTRUCTOR the prophecy of John Mason in relation to the coming forth of the latter-day work, I thought of relating a few incidents in the life of my grandfather, Nathaniel Tyler.

From my earliest recollection to the time of his death, which occurred in the year 1829, when I was thirteen years of age, he was a faithful member of the Freewill Baptist church, though not a full believer in its doctrines. No Saint of these times contended more fervently for the faith once delivered to the saints than did the aged veteran. In his zeal he went so far as to say that there was not a believer in Christ's gospel in all the world, quoting to sustain his position Mark, chap. xvi: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This brought down the wrath of his church and other denominations upon him; but he was unwavering. Persecution increased his scriptural researches and faith in God, until in spirit he held converse with the heavens, and actually became a prophet; for he predicted the near approach of the rise of "the true church." (these were his exact words) and said to my father: "You will live to see it, but it will not come in my lifetime."

Many years before my recollection, I think about seventeen years before I was born, his right shoulder was by some accident, dislocated. Here was a chance which was eagerly embraced by his opponents to taunt him, as the Jews did Jesus when, unable to stand up in the temple to teach the people, He sat down. The Jews said: "Physician, heal thyself." The people said to my grandfather: "Why don't you have faith to have your shoulder set?" This was a hard question, and could only be answered by acknowledging a lack of faith. This he freely did, saying that miracles would be as common as in the Christian era, if people would exercise the same faith.

Finally he declared with words of soberness that he heard a voice one night, over his bed, saying, "Inasmuch as physicians have said that your shoulder could not be set, I will let them know it can be done; for I will do it myself."

"Now," said the unbelievers, "we shall hear no more of the old man's revelations. He is as honest a man as ever lived, but mistakes the imaginations of his own shattered mind for the revelations of God. The non-fulfillment of this will convince him of his errors."

But, my young readers, imagine their surprise, when, in a few days, they beheld the faithful man with his shoulder in place, and his stiffened arm as limber and strong as the other. The revelation and fulfilment are clearly within my recollection.

In 1830 "the true Church" was organized, only one year after the death of this great and good man. In 1832 the Elders (Orson Hyde and Samuel H. Smith) came to Springfield, Erie County, Pennsylvania, where the healing and death of my grandfather occurred, preached the gospel, baptized three persons and went on eastward, fulfilling a revelation to them through the prophet Joseph Smith.

My father was bitterly opposed for about one year, at the end of which time the interpretation of a dream, which greatly troubled him, foreshadowed that his whole family would become "Mormons." He now, for the first time in his life, commenced praying in his family, and ceased to persecute the Saints, without, however, any idea of ever joining them. He soon found, though, that his mind could not rest short of a knowledge of the truth or falsity of the strange religion, which his only daughter (subsequently and still the wife of Father Isaac Behunin, of M. Carmel, Kane Co.) had already embraced.

As well as though it had been last evening, do I remember the prayer: "O Lord, send my father in a dream to tell me whether Mormonism is true, and I will believe what he says." Strange to say, he had not thought of his father's prediction until that night, when his father appeared to him as he had requested. He appeared arm in arm with an Elder, whom he introduced as follows:

"Andrews," that being my father's christian name, "do you remember that when I was alive I told you the true church would arise in your day, but not in mine?"

A moment's reflection brought all fresh to his mind, and he answered, "Yes."

"Well," said the now disembodied spirit, as my father understood it to be, of the aged veteran, "the time has come. The true church has arisen, and this is one of its ministers."

So plain and distinct was the vision of the Elder in my father's memory, that he was able to describe him minutely, even to his dress. Those who recollect the early days of the Church in Kirtland, may, perhaps, call to mind a snuff-colored coat worn by Brother Levi W. Hancock. That coat was part of the dress.

To place the testimony beyond a doubt, in less than a week afterwards the "minister" came. His build, his features, his dress, the very expression of his countenance, left no room for doubt—Brother Hancock was the man.

Suffice it to say, my father embraced the work, and lived and died a faithful Latter day Saint.

FROM THE PRESIDENT'S PARTY.

ADDRESS OF WELCOME—TEMPLE—ETC.

THE following is the address of welcome read to President Young on the arrival of himself and party at York Station, May 1, 1876, by the Superintendent of the Sunday School of Santaquin:

President Brigham Young,

DEAR BROTHER:—Permit me, in the behalf of the Sunday Schools of Santaquin and Goshen, to say that a great many of our children have never had the privilege of seeing you in person. They have heard of you, sung of you, read of you and prayed for you; but when they kneel down to pray for you, they wish to know for whom they pray; and, as a reward for good behavior in the Sunday Schools, we have brought them down to day to meet you; so that in speaking of you, in after years, they may be able to say individually, "I know him for I have seen him." We hope, therefore, that the motive may be a satisfactory apology, for taking this liberty. And although we make no great display, we here offer our grateful and loving hearts; and as teachers and children of the above named schools we wish you a prosperous and pleasant journey south.

As I wrote to the papers at the time, we were met there by nearly fifty wagon loads of Sabbath school children, of Santaquin and Goshen Wards. After the reading of the address, President Young made some very pertinent remarks to the children and their parents present, also to the authorities of the Church who had converged to that point to meet and greet him.

President Young improved in health daily on the trip to this place.

The Temple is plastered and whitewashed on the outside, so that in contrast with the red sandstone hills on the north and the lava ridges on the east and west, it appears truly beautiful. It is an imposing building, and, to the Saints who visit and enter it, it is simply divinely inspiring. What magnetism in the name "Temple!" What grand thoughts it inspires! How glorious the contemplation of its numerous vital uses to the dead, to the living, and to unborn generations! The Latter-day Saints have understanding—all other people are in gross darkness—relative to the designs and purposes of the great Elohim in their construction. It is traditionally told that the Prophet Joseph Smith said that the land of Zion would be covered with Temples, and that during the one thousand years of millennium rest of the earth, the Elders and sisters would enter them and officiate for the dead that have died, since Adam, without a knowledge of the gospel. What a great and glorious work! How vitally grand the results!

The young readers of the INSTRUCTOR should understand that Temples are not built for ordinary public meetings, but their principal uses are for the observance of such ordinances and offices of the Church as will save and exalt the living and the dead, and bring them back into the presence of their God, from whose presence Adam and Eve, with all their numerous posterity, were banished. This is the desire of every Latter-day Saint. To return to the presence and favor of the Eternal God, should be the mainspring of all his hope and ambition. In this transition we exchange sickness and death for life, mortality for immortality, and trials and tribulations of a probationary state for eternal joys in the worlds to come. The Saints, then, have something to live for—something to die for. Praise the Lord for His great goodness unto those who have taken upon them His holy name, and who bear His cross!

A three days' conference meeting is now in session in this place. The fine, spacious, new red sandstone tabernacle is filled with anxious listeners. This building is a beautiful one, constructed at a cost of $106,000, and is the finest structure of the kind in Utah. The general and local authorities of the church were to-day sustained by unanimous vote of the people. The building is to be dedicated to-morrow—Sunday.

The beauty and prosperity of this and other Dixie places is a marvel to all that visit them from the north. Vegetation of all kinds is very fine, and before this reaches you several of the earlier fruits will be ripe. Strawberries are already on the table.

President Wells, and Elders E. Snow and B. Young, Jun., accompanied by some bishops and others, expect to start in a few days for the settlements on the Little Colorado, Arizona.

St. George, May 13, '76. A. M. M.

LETTERS TO OUR CHILDREN.

FROM A MISSIONARY IN N. C.

THROUGH the columns of the JUVENILE INSTRUCTOR, I have the pleasure of visiting you at your firesides, although at a distance of over three thousand miles from home. I remember the pleasant visits of bygone times when it was my privilege to speak face to face with you; and am as much as ever interested in your welfare and advancement in the truth. I therefore avail myself of this generous medium to pay you a visit by letter. It is pleasant to receive a letter from our dear friends in their absence; is it not? Who are our dearest friends? They are those who teach us true principles, giving us the benefit of their experience because they love us, in order that we may enjoy true happiness to-day and eternal happiness when time shall be no more.

In the bountiful providences of God you have had the privilege of being born in Zion, in the midst of the holy priesthood who hold His authority; among virtuous men and women who are the sons and daughters of God; the pure in heart who labor unceasingly for the establishment of His kingdom, and who are willing to spend their lives in usefulness in this labor of love. They strive to instruct, edify and amuse you, teaching you how you may become loving, kind, good and noble men and women. Sabbath after Sabbath do your loving friends wait patiently upon you, teaching you the principles of righteousness, without money and without price; devising all manner of inducements for you to study; and encouraging you with rewards of merit for your good behavior, regular attendance and diligence, that you may lay a good foundation in your youth to become useful in your future lives. These indeed are your true friends and they are beloved of God, for they do not teach you false principles, but they have the true faith and they want you to have it also, and that you may be put in possession of the knowledge of God they themselves have.

And this knowledge, dear children can only be obtained through the true faith by the revelations of Jesus Christ as you will learn in your future experience. Your teachers can only tell you how they gained it, and how the holy men and women of God gained it in the past, people whose history you read in the Bible, the Book of Mormon and in the lives of good men and women who have been favored with this precious knowledge. It is well that you have to gain this knowledge for yourselves, so that you may not be led astray by false professors or religious errors, but that you may have correct knowledge and be able to "walk in the light." Your privileges have been great, you have been taught that it is a commandment of God, "Honor thy father and thy mother; that thy days may be long." Here is a commandment with a promise. They have received this knowledge. Now if you honor them, and respect their testimony, being obedient to them, receive their instructions, and "remember thy Creator in the days of thy youth," God will reward you and give you a witness of Himself that you may know, as they know, that He lives. Our heavenly father is very loving and kind to those who seek Him, and He desires, dear children, that you should love and respect your parents, each other and your friends. Then He will love you and teach you of Himself, so that as you grow up you may be able to teach others.

Your friend Bro. George, that used to visit you at the Sabbath school and talk to you, tell you little stories and sing for you, is now on a mission far away from his dear little friends, trying to teach the people who know not God how they may be put in possession of this precious knowledge. You see, dear children, when we are put into possession of the "pearl of great price," the knowledge of the kingdom of God, He requires His sons to go forth and teach the nations, so that all the honest in heart, who love the truth, may be instructed how to walk in the narrow path that leads to endless lives, and gather to Zion to learn of His ways.

God bless you, my young friends, with wisdom and understanding, that in the future you may be valiant in the testimony of Jesus, and bring forth works wherein your Heavenly Father will be glorified. BRO. GEORGE.

THE SABBATH SCHOOL.

Cheerfully BY A. C. S.

Duet with Base and Tenor AD LIB.

The Sabbath School, a place of prayer, I love to meet my teachers there;
They teach me there that ev'ry one May find in heav'n a happy home.

GIRLS I love to go, BOYS I love to go, ALL I love to go to Sabbath School.

In Sabbath School we sing and pray,
And learn to love the Sabbath day;
That when on earth our Sabbaths end,
A glorious rest in heav'n we'll spend.
I love to go, I love to go,
I love to go to Sabbath School.

And when our days on earth are o'er,
We'll meet in heav'n to part no more,
Our teachers kind, we there shall greet;
And oh! what joy 'twill be to meet.
In heav'n above, in heav'n above,
In heav'n above to part no more.

SUNDAY LESSONS.
FOR LITTLE LEARNERS.

THE HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON XXXIII.

Q.—Did these members hold a meeting on Sunday, as had been appointed?

A.—Yes.

Q.—Who preached?

A.—Oliver Cowdery.

Q.—Did no one else speak?

A.—Yes, Joseph Smith and several others bore their testimonies.

Q.—What did they testify to?

A.—To the truth of the Book of Mormon, baptism for the remission of sins, etc.

Q.—What took place after this public meeting?

A.—Thirteen persons were baptized the following morning.

Q.—Who baptized them?

A.—Oliver Cowdery.

Q.—Who was among the number that were baptized?

A.—Joseph Smith's wife, Emma Smith.

Q.—Where did they go after they were baptized?

A.—To the house of Mr. Knight.

Q.—Why did they go there?

A.—Because of a mob of about fifty men were raging with anger.

Q.—What did the mob do?

A.—They surrounded the house of Mr. Knight and threatened violence upon them.

Q.—What happened in the course of the day?

A.—Joseph Smith was arrested by a constable.

Q.—What charge had been made against him?

A.—He was charged with setting the county in an uproar by preaching the Book of Mormon.

ERRATA:—In part of the edition of No. 9 there were some typographical errors in the music. Omitted:—double bar after first note in 8th measure, and the last note (B) in the tenor of the same measure. Also for the first note in the 9th measure, alto, read G; and for the last note, 11th measure, o, read E.

Selected Poetry.

THE WASP AND THE BEE.

A wasp met a bee that was just buzzing by,
And he said: "Little cousin, can you tell me why
You are loved so much better by people than I?

"My back shines as bright and as yellow as gold,
And my shape is most elegant, too, you be told;
Yet nobody likes me for that, I am told."

"Ah, cousin," the bee said, "tis all very true;
But if I had half as much mischief to do,
Indeed they would love me no better than you.

"You have a fine shape and a delicate wing;
They own you are handsome; but then there's one thing
They cannot put up with, and that is your sting.

"My coat is quite homely and plain, as you see,
Yet nobody ever is angry with me,
Because I'm a humble and innocent bee."

From this little story let children beware;
Because, like the wasp, if ill-natured they are,
They will never be loved, if they're ever so fair.

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